

## A BIBLIOGRAPHY OF THE WORKS OF J. D. Y. PEEL (1941–2015)

This bibliography revises and expands the list compiled by T. C. McCaskie that was published in T. Falola (ed.) (2005) *Christianity and Social Change in Africa: essays in honor of J. D. Y. Peel* (Durham NC: Carolina Academic Press). I am particularly grateful to Wale Adebaniwi, Olufunke Adeboye, Yetunde Aina and Bolanle Awe for leads and information, and I would also like to thank Francis Peel for access to his late father's collection of off-prints.

1966

Review of M. J. C. Calley, *God's People: West Indian Pentecostal sects in England* and R. L. Wishlade, *Sectarianism in Southern Nyasaland*. *British Journal of Sociology* 17 (3): 328.

1967

'Religious change in Yorubaland', *Africa* 37 (3): 292–306; facsimile reprint in O. Pettersson (ed.), *Religion and Society: papers in cultural anthropology*. Lund: Studentlitteratur, pp. 33–47.

Review of S. Fuchs, *Rebellious Prophets: a study of messianic movements in Indian religions*. *British Journal of Sociology* 18 (2): 223.

Review of J. A. Prades, *La Sociologie de la religion chez Max Weber: Essai d'analyse et de critique de la méthode*. *British Journal of Sociology* 18 (3): 340.

1968

*Aladura: a religious movement among the Yoruba*. London: Oxford University Press for the International African Institute, pp. xii + 338.

'Syncretism and religious change', *Comparative Studies in Society and History* 10 (2): 121–41.

1969

'The Aladura movement in Western Nigeria', *Tarikh* 3: 48–55.

'Spencer and the Neo-Evolutionists', *Sociology* 3 (2): 173–91; reprinted in R. S. Denisoff, O. Callahan and M. H. Levine (eds) (1974), *Theories and Paradigms in Contemporary Sociology*. Itasca IL: F. E. Peacock Publishers.

'Understanding alien belief-systems', *British Journal of Sociology* 20 (1): 69–84; reprinted and translated as 'Was heißt "fremde Glaubenssysteme verstehen"?' in H. G. Kippenberg and B. Luchesi (eds) (1978), *Magie: die Sozialwissenschaftliche Kontroverse über das Verstehen fremden Denkens*. Frankfurt-am-Main: Suhrkamp, pp. 150–73.

Review of N. Long, *Social Change and the Individual: a study of the social and religious responses to innovation in a Zambian rural community*. *Sociology* 3 (3): 440.

1970

'Reply to Beattie's comment on "Understanding alien belief-systems"', *British Journal of Sociology* 21 (2): 224–6.

Review of S. Andreski, *Herbert Spencer, the Principles of Sociology*. *British Journal of Sociology* 21 (1): 109–10.

Review of D. Barrett, *Schism and Renewal in Africa: an analysis of six thousand contemporary religious movements*. *Sociology* 4 (2): 249–51.

Review of A. G. Keller and M. R. Davie (eds), *Essays of William Graham Sumner* (reprint, 2 vols). *Sociology* 4 (1): 132.

Review of R. Smith, *Kingdoms of the Yoruba*. *Africa* 40 (1): 84.

1971

*Herbert Spencer: the evolution of a sociologist*. London and New York NY: Heinemann and Basic Books; reprinted Aldershot: Gregg Revivals, 1992, pp. 338.

'Okediji's Review of *Aladura: a religious movement among the Yoruba: a comment*', *American Anthropologist* 73 (6): 1481–2.

Review of R. W. Friedrichs, *A Sociology of Sociology*. *British Journal of Sociology* 22 (3): 336–7.

Review of E. Krapf-Askari, *Yoruba Towns and Cities: an enquiry into the nature of urban social phenomena*. *Sociology* 5 (2): 272.

1972

'Introduction' (vii–li), and selection of *Herbert Spencer on Social Evolution*. Heritage of Sociology series. Chicago IL: University of Chicago Press; reprinted Chicago IL: Midway Reprints, 1982, pp. li + 270.

Review of V. W. Turner, *Colonialism in Africa 1870–1960, vol. 3: Profiles of Change: African society and colonial rule*. *British Journal of Sociology* 23 (1): 128–9.

Review of M. Wilson, *Religion and the Transformation of Society: a study of social change in Africa*. *Sociology* 6 (2): 329–30.

1973

‘Cultural factors in the contemporary theory of development’, *Archives Européennes de Sociologie* 14 (2): 283–303.

‘The religious transformation of Africa in a Weberian perspective’ in *The Contemporary Metamorphosis of Religion? Métamorphose contemporaine des phénomènes religieux? Acts of the 12th Conference: International Conference on Sociology of Religion*. Lille: Edition du Secrétariat CISR, pp. 337–52.

Review of S. Andreski, *Herbert Spencer: structure, function and evolution*. *British Journal of Sociology* 24 (2): 268.

Review of D. B. Cruise O’Brian, *The Mourides of Senegal: the political and economic organization of an Islamic brotherhood*. *Journal of Development Studies* 9 (2): 333–4.

Review of W. LaBarre, *The Ghost Dance: origins of religion*. *Sociology* 7 (2): 281–2.

Review of K. W. J. Post and G. D. Jenkins, *The Price of Liberty: personality and politics in colonial Nigeria* and of C. Allen and R. W. Johnson (eds) *African Perspectives: papers in the history, politics and economics of Africa presented to Thomas Hodgkin*. *Journal of Development Studies* 10 (1): 122–4.

1974

Review of B. R. Wilson, *Magic and the Millennium*. *British Journal of Sociology* 25 (2): 255–7.

1975

‘Spencer, Herbert’, in C. C. Gillispie (ed.), *Dictionary of Scientific Biography*. New York NY: Scribner, vol. 12, pp. 569–72.

Review of L. Mair, *African Societies*. *British Journal of Sociology* 26 (2): 254–5.

1976

[with R. Horton] ‘Conversion and confusion: a rejoinder on Christianity in Eastern Nigeria’, *Canadian Journal of African Studies* 10 (3): 481–98.

'The significance of culture for development studies', *Bulletin of the Institute of Development Studies* 8 (2): 8–11.

'Colour in class' [review of E. H. Berman (ed.), *African Reactions to Missionary Education* and of C. H. Lyons, *To Wash an Aethiopian White: British ideas about Black African educability 1530–1960*], *Journal of African History* 17 (3): 467–9.

Review of P. C. Lloyd, *Power and Independence: urban Africans' perception of social inequality* and of P. Cole, *Traditional and Modern Elites in the Politics of Lagos*. *British Journal of Sociology* 27 (2): 290–1.

1977

'Conversion and tradition in two African societies: Ijebu and Buganda', *Past and Present* 77: 108–41.

Review of S. R. Barrett, *Two Villages on Stilts: economic and family change in Nigeria*. *Canadian Journal of African Studies* 11 (1): 145–7.

Review of R. Fox. *A. S. A. Studies, vol. 1: Biosocial anthropology*, of M. Bloch, *A. S. A. Studies, vol. 2: Marxist analysis and social anthropology*, and of R. Willis, *A. S. A. Studies, vol. 3: The interpretation of symbolism*. *British Journal of Sociology* 28 (1): 111–12.

1978

'*Olaju*: a Yoruba concept of development', *Journal of Development Studies* 14 (2): 139–65.

'The Christianization of African society: some possible models' in E. Fasholé-Luke, R. Gray, A. Hastings and G. Tasié (eds), *Christianity in Independent Africa*. London: Collings, pp. 443–54.

'Two cheers for empiricism: or, what is the relevance of the history of sociology to its current practice?' [review article], *Sociology* 12 (2): 347–59; also in M. Kajitani (ed.) (1982) *社会科学の史的展開: 国際学会論集 Shakai kagaku no shiteki tenkai* [*Approaches to the History of the Social Sciences*]. Tokyo: Gakubunsha.

Review of D. E. Baldwin and C. M. Baldwin, *The Yoruba of Southwestern Nigeria: an indexed bibliography*. *Africa* 48 (3): 314.

Review of J. Ben-David and T. Nichols Clark, *Culture and its Creators: essays in honor of Edward Shils*. *Bulletin of the Atomic Scientists* 34 (3): 61–2.

Review of R. F. Thompson, *Black Gods and Kings: Yoruba art at UCLA* and of D. Duerden, *African Art and Literature: the invisible present*. *African Affairs* 77 (308): 410–11.

1979

'Kings, titles and quarters: a conjectural history of Ilesha. Part I: The traditions reviewed', *History in Africa* 6: 109–53.

Review of S. R. Barrett, *The Rise and Fall of an African Utopia: a wealthy theocracy in comparative perspective*. *Man* (N.S.) 14 (1): 172–3.

Review of W. De Craemer, *The Jamaa and the Church: a Bantu Catholic movement in Zaire*. *American Journal of Sociology* 85 (3): 698–700.

1980

'Editorial', *Africa* 50 (3): 243–7.

'Editorial', *Africa* 50 (4): 335–40.

'Inequality and action: the forms of Ijesha social conflict', *Canadian Journal of African Studies* 14 (3): 473–502.

'Kings, titles and quarters: a conjectural history of Ilesha. Part II: Institutional growth', *History in Africa* 7: 225–57.

'Urbanization and urban history in West Africa' [review of P. C. W. Gutkind, *Urban Anthropology*, of J. Gugler and W. G. Flanagan, *Urbanization and Social Change in West Africa*, of H. Wolpe, *Urban Politics in Nigeria: a study of Port Harcourt*, of P. H. Baker, *Urbanization and Political Change: the politics of Lagos, 1917–1967*, of E. Schildkrout, *People of the Zongo: the transformation of ethnic identities in Ghana* and of B. E. Harrell-Bond, A. M. Howard and D. E. Skinner, *Community Leadership and the Transformation of Freetown (1801–1976)*], *Journal of African History* 21 (2): 269–77.

Review of A. Hastings, *A History of African Christianity 1950–1975* and of G. Bond, W. Johnson and S. S. Walker (eds) *African Christianity: patterns of religious continuity*. *Africa* 50 (3): 323–6.

1981

[with P. Richards] 'Introduction', *Africa* 51 (2): 553–6. Special issue on 'Rice and yams in West Africa'.

1982

[with T. O. Ranger] 'Introduction', *Africa* 52 (3): v–viii; facsimile reprint in J. D. Y. Peel and T. O. Ranger (eds) (1983) *Past and Present in Zimbabwe*. Manchester:

Manchester University Press in association with *Africa: Journal of the International African Institute*.

'Church history and a Christian life' [reviews of O. U. Kalu (ed.), *The History of Christianity in West Africa* and of E. Isichei *Entirely for God: the life of Michael Iwere Tansi*], *Journal of African History* 23 (2): 275–6.

Review of S. Miers and I. Kopytoff (eds) *Slavery in Africa: historical and anthropological perspectives*. *British Journal of Sociology* 33 (2): 289–90.

1983

*Ijeshas and Nigerians: the incorporation of a Yoruba kingdom, 1890s–1970s*. African Studies Series 39. Cambridge: Cambridge University Press, pp. xiv + 346.

[co-editor with T. O. Ranger] *Past and Present in Zimbabwe*. Manchester: Manchester University Press in association with *Africa: Journal of the International African Institute*. Facsimile reprint of *Africa* 52 (3) (1982), pp. viii + 120.

Review of T. O. Beidelman, *Colonial Evangelism: a socio-historical study of an East African mission at the grassroots*. *Bulletin of the School of Oriental and African Studies* 46 (2): 408–9.

Review of L. De Heusch, *Rois nés d'un coeur de vache*. *Man* (N.S.) 18 (3): 617–18.

Review of J. W. Fernandez, *Bwiti: an ethnography of the religious imagination in Africa*. *American Ethnologist* 10 (4): 791–2.

Review of E. Isichei (ed.) *Varieties of Christian Experience in Nigeria*. *Journal of African History* 24 (3): 421.

Review of R. W. Wyllie, *Spiritism in Ghana: a study of new religious movements*. *Africa* 53 (3): 91–2.

1984

'Introduction', *Africa* 54 (3): 2–4. Special issue on 'Interventions of the state'.

'Making history: the past in the Ijesha present', *Man* (N.S.) 19 (1): 111–32.

'Social and cultural change' in M. Crowder (ed.), *Cambridge History of Africa*. Vol. 8: c.1940–c.1975. Cambridge: Cambridge University Press, pp. 142–91, 827–32, 914–21.

Review of J. Zwernemann, *Culture History and African Anthropology: a century of research in Germany and Austria*. *Man* (N.S.) 19 (4): 707–8.

1985

‘Auguste Comte’ in A. Kuper and J. Kuper (eds), *The Social Science Encyclopedia*. London: Routledge; reprinted as ‘Comte, Auguste (1798–1857)’ in 2nd edition (1996), pp. 120–1 and in J. Kuper (ed.) (1987) *Key Thinkers, Past and Present*. London: Routledge, pp. 39–41.

‘Herbert Spencer’ in A. Kuper and J. Kuper (eds), *The Social Science Encyclopedia*. London: Routledge.

[co-edited with C. C. Stewart] *Popular Islam South of the Sahara*. Manchester: Manchester University Press in association with *Africa: Journal of the International African Institute*. Facsimile reprint of *Africa* 55 (4) (1985), pp. 102.

Review of M. Augé, *Génie du paganisme*. *Africa* 55 (1): 96–7.

Review of C. Camic, *Experience and Enlightenment: socialization for cultural change in eighteenth-century Scotland*. *American Journal of Sociology* 91 (1): 161–3.

Review of W. MacGaffey, *Modern Kongo Prophets: religion in a plural society*. *Bulletin of the School of Oriental and African Studies* 48 (1): 192–3.

Review of G. W. Stocking, *Functionalism Historicized: essays on British social anthropology*. *Isis* 76 (4): 619–20.

1986

Review of S. S. Berry, *Fathers Work for their Sons: accumulation, mobility and class formation in an extended Yoruba community*. *Journal of Development Studies* 22 (4): 782–4.

Review of M. Bloch, *From Blessing to Violence: history and ideology in the circumcision ritual of the Merina of Madagascar*. *Current Anthropology* 27 (4): 357–8.

Review of M. Bulmer, *The Chicago School of Sociology: institutionalization, diversity and the rise of sociological research*. *British Journal of Sociology* 37 (4): 603–4.

Review of H. J. Drewal and M. Thompson Drewal, *Gelede: art and female power among the Yoruba*. *Africa* 56 (3): 372–3.

Review of T. R. Wright, *The Religion of Humanity: the impact of Comtean positivism on Victorian Britain*. *Sociology* 20 (4): 661–2.

1987

'History, culture and the comparative method: a West African puzzle' in L. Holy (ed.), *Comparative Anthropology*. Oxford: Basil Blackwell, pp. 88–118. Revised version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 17–37, 236–40.

'Progression and recursion in African social thought' in *African Futures: Twenty-fifth Anniversary Conference: proceedings of a conference held in the Centre of African Studies, University of Edinburgh, 9–11 December 1987*. Seminar Proceedings 28. Edinburgh: University of Edinburgh, Centre of African Studies, pp. 275–91.

Review of P. B. Clarke, *West Africa and Christianity*. *Journal of African History* 28 (1): 173.

Review of W. van Binsbergen and M. Schoffeleers (eds), *Theoretical Explorations in African Religion*. *Africa* 57: 400–1.

Review of K. Mann, *Marrying Well: marriage, status and social change among the educated elite in colonial Lagos*. *Journal of Imperial and Commonwealth History* 15 (2): 194–5.

1988

'Two northerners contrasted in their visions of Nigerian unity' [review of J. I. Elaigwu, *Gowon: the biography of a soldier statesman* and of J. N. Paden, *Ahmadu Bello, Sardauna of Sokoto: values and leadership in Nigeria*], *Canadian Journal of African Studies* 22 (1): 144–8.

Review of L. White, *Magomero: the portrait of an African village*. *Man* (N.S.) 23 (1): 193–4.

1989

'The cultural work of Yoruba ethnogenesis' in E. Tonkin, M. McDonald and M. K. Chapman (eds), *History and Ethnicity*. ASA Monograph 27. London: Tavistock, pp. 198–215.

Review of R. I. J. Hackett (ed.), *New Religious Movements in Nigeria*. *Journal of Religion in Africa* 19 (2): 188–90.

Review of R. Hallgren, *The Good Things in Life: a study of the traditional religious culture of the Yoruba people*. *Ethnos* 54 (3–4): 254.

Review of W. James and D. H. Johnson, *Vernacular Christianity: essays in the social anthropology of religion presented to Godfrey Lienhardt*. *Africa* 59 (3): 422–4.



1990

'Against the motion (1)' and [with M. Strathern, J. Spencer, C. Toren *et al.*] 'The debate' in T. Ingold (ed.), *The Concept of Society is Theoretically Obsolete: a debate held in the Muriel Stott Centre, John Rylands University Library of Manchester on 28th October 1989*. Manchester: University of Manchester, Group for Debates in Anthropological Theory, pp. 11–16; 'Part II: The debate', Peel contributions on pp. 28, 29, 31–2, 34–5, 38–9; reprinted in T. Ingold (ed.) (1996), *Key Debates in Anthropology*. London and New York NY: Routledge, pp. 55–60, 83–98.

'Perspectives on nationalism in Black Africa: a Nigerian case-study' in P. E. H. Hair (ed.), *Black Africa in Time-Perspective: four talks on wide historical themes*. Liverpool: Liverpool University Press, pp. 57–75.

'Poverty and sacrifice in nineteenth-century Yorubaland: a critique of Iliffe's thesis', *Journal of African History* 31 (3): 465–84.

'The pastor and the Babalawo: the interaction of religions in nineteenth-century Yorubaland', *Africa* 60 (3): 338–69.

'Tribalism from East to West ...' [review of J.-P. Chrétien et G. Prunier (eds) *Les Ethnies ont une histoire*]. *Journal of African History* 31 (1): 152–3.

1991

'Long-dead sociologists and African history', *Journal of African History* 32: 501–6.

'Maine as an ancestor of the social sciences' in A. Diamond (ed.), *The Victorian Achievement of Sir Henry Maine: a centennial reappraisal*. Cambridge: Cambridge University Press, pp. 179–84.

Review of A. Hastings, *African Catholicism: essays in discovery*. *Journal of Religion in Africa* 21 (1): 90–2.

Review of L. Spitzer, *Lives In Between: assimilation and marginality in Austria, Brazil, West Africa, 1780–1945*. *Bulletin of Latin American Research* 10 (1): 90–1.

Review of P. B. Steinmetz, *Pipe, Bible, and Peyote Among the Oglala Lakota: a study in religious identity*. *American Journal of Sociology* 96 (4): 1071–2.

1992

[co-edited with J. F. Ade Ajayi] *People and Empires in African History: essays in memory of Michael Crowder*. London: Longman, pp. xxv + 254. Also co-author of 'Introduction', pp. xv–xxv.

Review of M. Bloch, *Ritual, History and Power: selected papers in anthropology*. *Man* (N.S.) 27 (2): 419–20.

'The colonization of consciousness' [review of J. Comaroff and J. L. Comaroff, *Of Revelation and Revolution, vol 1: Christianity, colonialism and consciousness in South Africa*], *Journal of African History* 33 (2): 328–9.

Review of J. Fabian (ed.), *History from Below: the 'Vocabulary of Elisabethville' by Andre Yav: text, translations and interpretive essay*. *Man* (N.S.) 27 (2): 421–2.

1993

'An Africanist revisits *Magic and the Millennium*' in E. Barker, J. A. Beckford and K. Dobbelaere (eds), *Secularization, Rationalism, and Sectarianism: essays in honour of Bryan R. Wilson*. Oxford: Clarendon Press, pp. 81–100.

'Between Crowther and Ajayi: the religious origins of the modern Yoruba intelligentsia' in T. Falola (ed.), *African Historiography: essays in honour of Jacob Ade Ajayi*. Harlow and Lagos: Longman, pp. 64–79.

'Smith, Edwin William', in C. S. Nicholls (ed.) *Dictionary of National Biography: missing persons*. Oxford: Clarendon Press, pp. 612–13. Revised version in H. C. G. Matthew and B. Harrison (eds) (2004), *Oxford Dictionary of National Biography*. Oxford: Oxford University Press, vol. 51, pp. 93–4.

Review of A. Biersack (ed.), *Clio in Oceania: toward a historical anthropology* and of E. Ohnuki-Tierney (ed.), *Culture through Time: anthropological approaches*. *History and Theory* 32 (2): 162–78.

Review of J. O'Brien and W. Roseberry (eds), *Golden Ages, Dark Ages: imagining the past in anthropology and history*. *Man* (N.S.) 28 (3): 627–8.

1994

'Crowther, Bishop S. A.' in R. E. Asher (ed.), *Encyclopedia of Language & Linguistics*. Oxford: Pergamon Press, vol. 2, pp. 795–6.

'Historicity and pluralism in some recent studies of Yoruba religion' [reviews of M. Drewal, *Yoruba Ritual: performers, play, agency*, of A. Apter, *Black Critics and Kings: the hermeneutics of power in Yoruba society* and of J. K. Olupona, *Kingship, Religion and Rituals in a Nigerian Community: a phenomenological study of Ondo Yoruba festivals*], *Africa* 64 (1): 150–66.

Review of J. Fabian, *Time and the Work of Anthropology: Critical essays, 1971–1991*. *Africa* 64 (3): 435–6.

Review of R. W. Hefner (ed.), *Conversion to Christianity: historical and anthropological perspectives on a great transformation*. *Bulletin of the School of Oriental and African Studies* 57 (2): 453–4.

Review of R. Launay, *Beyond the Stream: Islam and society in a West African town*. *African Affairs* 93 (371): 302–3.

Review of P. G. Stromberg, *Language and Self-transformation: a study of the Christian conversion narrative*. *Anthropos* 89 (3): 311–12.

## 1995

‘For who hath despised the day of small things? Missionary narratives and historical anthropology’, *Comparative Studies in Society and History* 37 (3): 581–607.

Review of J. Vansina, *Living with Africa*. *Journal of the Royal Anthropological Institute* 1 (4): 877.

## 1996

‘Africa, West’, in D. Levinson and M. Ember (eds), *Encyclopedia of Cultural Anthropology*. New York NY: Holt, vol. 1, pp. 20–4.

‘Problems and opportunities in an anthropologist’s use of a missionary archive’ in R. A. Bickers and R. Seton (eds), *Missionary Encounters: sources and issues*. London: Curzon Press, pp. 70–94.

Review of *Africa South of the Sahara 1996*. *International Affairs* 72 (3): 634.

Review of T. D. Blakely, W. E. A. Van Beek and D. Thomson (eds), *Religion in Africa: experience and expression*. *Journal of Religion in Africa* 26 (2): 219–21.

‘The politicisation of religion in Nigeria: three studies’ [review of M. H. Kukah, *Religion, Politics and Power in Northern Nigeria*, of I. M. Enwerem, *A Dangerous Awakening: the politicization of religion in Nigeria* and of N. Kastfelt, *Religion and Politics in Nigeria: a study in Middle Belt Christianity*], *Africa* 66 (4): 607–11.

Review of E. P. Renne, *Cloth That Does Not Die: the meaning of cloth in Bunu social life*. *Journal of the Royal Anthropological Institute* 2 (4): 728–9.

‘Missionaries to Yorubaland’ [review of B. Salvaing, *Les missionnaires à la rencontre de l’Afrique au XIXe siècle (Côte des Esclaves et pays yoruba, 1840–1891)*], *Journal of African History* 37 (2): 317–18.

'Life and mind of Prophet Harris' [review of D. A. Shank (abridged by J. Murray), *Prophet Harris, The 'Black Elijah' of West Africa*], *Journal of African History* 37 (2): 331–2.

1997

'A comparative analysis of Ogun in precolonial Yorubaland' in S. T. Barnes (ed.), *Africa's Ogun: old worlds and new*. 2nd expanded edition. Bloomington IN: Indiana University Press, pp. 263–89. Revised version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 52–70, 243–50.

'Prophetic movements: overview' in J. Middleton (ed.), *The Encyclopedia of Africa South of the Sahara*. New York NY: Charles Scribner's Sons, vol. 3, pp. 510–15.

Review of T. Falola and P. E. Lovejoy (eds), *Pawnship in Africa: debt bondage in historical perspective*. *International Journal of African Historical Studies* 29 (3): 662–3.

Review of P. S. Landau, *The Realm of the Word: language, gender and Christianity in a Southern African kingdom*. *Journal of Religion in Africa* 27 (2): 194–6.

1998

'Two pastors and their *Histories*: Samuel Johnson and C. C. Reindorf' in P. Jenkins (ed.), *The Recovery of the West African Past: African pastors and African history in the nineteenth century: C. C. Reindorf & Samuel Johnson*. Basel: Basler Afrika Bibliographien, pp. 69–81. Revised version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 38–51, 240–3.

2000

*Religious Encounter and the Making of the Yoruba*. Bloomington IN: Indiana University Press, pp. xi + 420.

'Yoruba as a city-state culture' in M. H. Hansen (ed.), *A Comparative Study of Thirty City-State Cultures: an investigation conducted by the Copenhagen Polis Centre*. Historik-filosofiske Skrifter 21. Copenhagen: Royal Danish Academy of Sciences and Letters, pp. 507–17.

'The Moses of African historiography' [review of T. Falola (ed.), *Tradition and Change in Africa: the essays of J. F. Ade Ajayi*], *Journal of African History* 43: 532–3.

Review of P. McKenzie, *Hail Orisha! A phenomenology of a West African religion in the mid-nineteenth century*. *Journal of Religion in Africa* 30 (3): 401–3.

Review of T. Ranger, *Voices from the Rocks: nature, culture and history in the Matopos Hills of Zimbabwe*. *Journal of Southern African Studies* 26 (4): 861–3.

2001

'Adrian Hastings, 1929–2001: an appreciation', *Journal of Religion in Africa* 31 (4): 493–503.

'African studies: religion' in N. J. Smelser and P. B. Baltes (eds), *International Encyclopedia of the Social and Behavioral Sciences*. Amsterdam and Oxford: Elsevier, vol. 1, pp. 259–63.

'Colonialism and Christianity' [review of J. Comaroff and J. L. Comaroff, *Of Revelation and Revolution, vol. 2: The dialectics of modernity on a South African frontier*], *Journal of African History* 42 (1): 144–5.

2002

'Christianity and the logic of nationalist assertion in Wole Soyinka's *Ìsarà*' in D. Maxwell with I. Lawrie (eds), *Christianity and the African Imagination: essays in honour of Adrian Hastings*. Leiden: E. J. Brill, pp. 127–55.

'Gender in Yoruba religious change', *Journal of Religion in Africa* 32 (2): 136–66.

'La réponse aux critiques' [reply to 'Autour d'un livre' review symposium on *Religious Encounter and the Making of the Yoruba* with T. Ranger, A. Mary and J.-F. Bayart], *Politique Africaine* 87: 209–14.

Review of J. Sadowsky, *Imperial Bedlam: institutions of madness in colonial south-west Nigeria*. *Journal of Imperial and Commonwealth History* 30 (1): 170–1.

Review of O. Vaughan, *Nigerian Chiefs: traditional power in modern politics, 1890s–1990s*. *American Historical Review* 107 (3): 986–7.

2003

'The arts and humanities: between history and ethnography' in D. Arnold and C. Shackle (eds), *SOAS Since the Sixties*. London: School of Oriental and African Studies, pp. 87–108.

Review of A. O'Hear, *Power Relations in Nigeria: Ilorin slaves and their successors*. *Africa* 73 (1): 139–40.

2004

'Awolowo, Obafemi' in H. C. G. Matthew and B. Harrison (eds), *Oxford Dictionary of National Biography*. Oxford: Oxford University Press, vol. 3, pp. 5–6.

'Divergent modes of religiosity in West Africa' in H. Whitehouse and J. W. Laidlaw (eds), *Ritual and Memory: toward a comparative anthropology of religion*. Walnut Creek CA: AltaMira Press, pp. 11–30. [Note: some sources cited this work in advance of publication under the title 'Modes of religiosity and dichotomous theories of religion'.] Revised version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 71–87, 250–2.

'Galton Lecture 2003: Spencer in history: the second century' in G. Jones and R. A. Peel (eds), *Herbert Spencer: the intellectual legacy: proceedings of a conference organised by the Galton Institute, London, 2003*. London: The Galton Institute, pp. 125–49.

'MacRae, Donald Gunn' in H. C. G. Matthew and B. Harrison (eds), *Oxford Dictionary of National Biography*. Oxford: Oxford University Press, vol. 36, pp. 8–9.

'Nigeria' in H. J. Hillerbrand (ed.), *Encyclopedia of Protestantism*. New York NY: Routledge, vol. 3, pp. 1401–2.

'Wilson [née Hunter], Monica' [incorporating also Godfrey Baldwin Wilson], in H. C. G. Matthew and B. Harrison (eds), *Oxford Dictionary of National Biography*. Oxford: Oxford University Press, vol. 59, pp. 619–20.

2005

'Not really a view from without: the relations of social anthropology and sociology' in A. H. Halsey and W. G. Runciman (eds), *British Sociology Seen from Without and Within*. Oxford: Oxford University Press for the British Academy, pp. 70–93.

Review of O. Olajubu, *Women in the Yoruba Religious Sphere*. *Bulletin of the School of Oriental and African Studies* 68 (1): 182–3.

2006

'Foreword' to M. A. Ojo, *The End-Time Army: charismatic movements in modern Nigeria*. Trenton NJ: Africa World Press, pp. vii–x.

Review of K. M. Clarke, *Mapping Yorùbá Networks: power and agency in the making of transnational communities*. *Bulletin of the School of Oriental and African Studies* 69 (1): 196–7.

Review of S. Ellis and G. ter Haar, *Worlds of Power: religious thought and political practice in Africa*. *African Affairs* 105 (418): 145–6.

2008

'Foreword' to A. Ukah, *A New Paradigm of Pentecostal Power: a study of the Redeemed Christian Church of God in Nigeria*. Trenton NJ: Africa World Press, pp. xix–xxiv.

'Yoruba religion: seeing it in history, seeing it whole', *Orita: Ibadan Journal of Religious Studies* 40: 1–24.

'Yoruba religion: setting it in history, setting it whole'. Third Ebenezer Adeola Adegbola Memorial Lecture. Ibadan: Institute of Church and Society, pp. 3.

2009

*Islam and Christianity through the Prism of Yoruba History*. Distinguished Lectures Series. Lagos: Faculty of Arts, University of Lagos, pp. iv + 23.

'Postsocialism, postcolonialism, Pentecostalism' in M. Pelkmans (ed.), *Conversion after Socialism: disruptions, modernism and technologies of faith in the former Soviet Union*. New York NY: Berghahn Books, pp. 183–99. Revised version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 88–102, 252–4.

'A heterogeneous volume of Yoruba history and culture' [review of T. Falola and A. Genova (eds), *The Yoruba in Transition: history, values, and modernity*], *Journal of African History* 50 (1): 148–9.

Review of P. Worsley, *An Academic Skating on Thin Ice*. *Journal of the Royal Anthropological Institute* 15 (3): 637–8.

2010

'Yoruba religion as global phenomenon' [review of J. K. Olupona and T. Rey (eds), *Òrìṣà Devotion as World Religion: the globalization of Yorùbá religious culture*], *Journal of African History* 51 (1): 107–8.

2011

[with D. J. Smith, J. Robbins, J.-F. Bayart and R. Marshall] 'An author meets her critics: around *Political Spiritualities: the Pentecostal revolution in Nigeria* by Ruth Marshall', *Religion and Society: Advances in Research* 2: 138–57.

'Un siècle d'interactions entre islam et christianisme dans l'espace yoruba', *Politique Africaine* 123: 27–50. Revised English-language version in J. Peel, *Christianity, Islam, and Oriṣa Religion* (2016), pp. 172–91, 273–7.

Review of J. Goble, *Palm Oil and Small Chop*. *International Journal of Maritime History* 23 (2): 408–9.

'Retrieving Spencer' [review of J. Offer, *Herbert Spencer and Social Theory*], *European Journal of Sociology* 52 (3): 577–9.

Review of A. Masquelier, *Women and Islamic Revival in a West African Town*. *Journal of the Royal Anthropological Institute* 17 (3): 665–6.

Review of R. Sarró, *The Politics of Religious Change on the Upper Guinea Coast: iconoclasm done and undone*. *Etnografica* 15 (2): 395–9.

Review of O. Taiwo, *How Colonialism Preempted Modernity in Africa*. *Africa* 81 (3): 517–18.

Review of J. E. Tishken, T. Falola and A. Akinyemi (eds), *Sango in Africa and the African Diaspora*. *Africa* 81 (2): 340–1.

2013

‘Los tres círculos de la religión yoruba’, *Caminos: revista cubana de pensamiento socioteológico* 68–9: 32–9.

2014

Book debate [with M. A. Noll, J. Willis and D. R. Peterson] on D. R. Peterson, *Ethnic Patriotism and the East African Revival: a history of dissent c.1935–1972*. *Social Sciences and Missions* 272–5 (2–3): 267–80.

Review of T. E. Hucks, *Yoruba traditions and African American religious nationalism*. *American Historical Review* 119 (5): 1713–14.

2015

*Christianity, Islam, and Orisha Religion: three traditions in comparison and interaction*. Oakland CA: University of California Press, pp. 312.

‘George Clement Bond, 1936–2014’, *Africa* 85 (1): 183–4.

‘J. F. Ade Ajayi: a memorial’, *Africa* 85 (4): 745–9.

‘Preface: a drummer’s tale: Àjàkà of Òtá’ in A. Villepastour (ed.), *The Yorùbá God of Drumming: transatlantic perspectives on the wood that talks*. Jackson MI: University Press of Mississippi, pp. ix–xxv.

Review of T. S. Drønen, *Pentecostalism, Globalisation, and Islam in Northern Cameroon: megachurches in the making?* *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 14 (1): 144–5.

Review of E. M. Hogan, *Cross and Scalpel: Jean-Marie Coquard among the Egba of Yorubaland*. *Social Sciences and Missions* 28 (3–4): 407–8.



2016

'Similarity and difference, context and tradition, in contemporary religious movements in West Africa'. *Africa* 86 (forthcoming).

*Letters from Liberia*. London: International African Institute and SOAS, University of London (forthcoming).

RICHARD BARTHOLOMEW

RICHARD BARTHOLOMEW received his PhD in the study of religion from SOAS in 2003. He is a freelance copyeditor and researcher and is accredited with the UK Society of Indexers. Email: [barthbookwork@gmail.com](mailto:barthbookwork@gmail.com)